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UNITY

The Unitarian

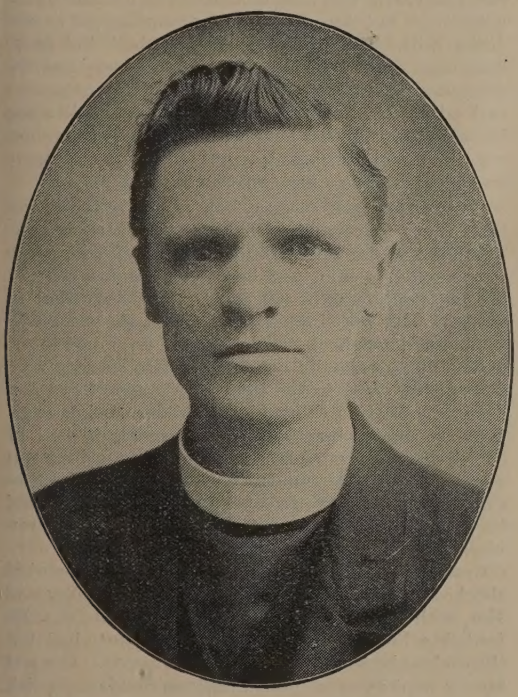
AN ORGAN OF REASONABLE RELIGION

MONTHLY

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves." Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 128. [Vol. XI.—5.] May, 1914. ONE PENNY.



Rev. Thos. Josef Jenkins,

NEWCHURCH.

Mr. Jenkins came of a Welsh Unitarian stock, and was educated for the ministry at Carmarthen College, 1892-96. He was Unitarian minister at Gellionen and Trebanos, S. Wales, 1896-1904; at Hinckley, Leicestershire, 1905-13; and was appointed to Newchurch last year, entering upon his ministry September 7th.

During his 8½ years at Trebanos a debt of £700 was paid off, and church and school considerably strengthened. He was secretary S. Wales S.S. Association nearly three years, and edited the yearly Sunday School Manual on the "Acts;" was special preacher Annual Meeting, S. Wales Unitarian Association, 1902, and President of that Association 1905-6. At Hinckley under his ministry the chapel and school were put into thorough repair and several structural improvements effected, the debt of from £1,500—£2,000 on chapel and school cleared off, eight new cottages were built on the site of the old Manse, and a piece of ground purchased to protect chapel premises and utilised as gardens for the cottages, the debt of about £2,000 on the cottages was reduced to £1,200, and on leaving for Newchurch both school and church were in a most encouraging condition. Mr. Jenkins was also secretary of the N. Midland Association of Churches during the latter part of his Hinckley ministry. Mrs. Jenkins has ever been an earnest and energetic helpmeet in his work.

On leaving Hinckley Mr. Jenkins received farewell presentations from the congregation and Sunday school, from the Young Men's Class, from local Temperance Associations, and from the League of Young Liberals, and Mrs. Jenkins from congregation and from the Young Women's Class. A most cordial welcome was given to them at a large and enthusiastic recognition meeting at Newchurch on September 20th with good signs of a prosperous ministry to follow.

The annual meeting of the E. Cheshire Union of Churches was held at Flowery Field Church, Hyde, April 4th, when Rev. J. M. Lloyd Thomas preached on "Intensive Culture of the Religious Life."

At the 3rd anniversary of the Sunday School at Bolton-on-Dearne it was reported that in three years the number of scholars had increased from 15 at the start to 154.

Mr. Thomas Spiby has been presented with his portrait, April 6, painted by his minister, Rev. Lucking Tavener, at the Aberdeen Unitarian Church, for his services as treasurer for 25 years.

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have.—Abraham Lincoln.

Home Circle.

The Church to Build.

A church of the FREE
We here would build
In the hope and strength of youth:
Where the mind, unchartered and unbought
May range on the glowing wings of thought,
Thro' the boundless realms of truth.

A church of the NOBLE
We would build:
Of the men of true renown;
Of all who have stood in the glorious fight,
And bravely battled for the right,
And won the martyr's crown.

A church of the UPRIGHT
We would build;
Of the men of steadfast word,
Who belong not to the fawning tribe,
But scorn the falsehood and the bribe,
And are true to their living Lord.

A church of the EARNEST
We would build;
Of those who desire to grow;
With deeds of worth their lives to fill,
And to make the world better still,
As God would have them do.

—S. F. Macdonald.

"The Story of Jim Benson."

By the Author of "As a Man Thinks," etc.

CHAPTER V.—A RELIGIOUS CONVERSION.

John Benson had settled down in Learton with his family and was in regular work. His children were now growing up into young men and women. His eldest son became assistant master at a private school; another became a mechanic; and the mother and daughters with the help of sewing machines did a considerable amount of waistcoat making for a large firm in the town, and so increased the family income.

At Bramham John Benson had been attracted to the pulpit utterances of a famous preacher who had been expelled from the Baptists for his heretical views. And now that he was in Learton he began to attend the Sunday services started in a public hall by some people who formed themselves into what they called a "Free Christian Church." These people were avowedly Unitarians. They had secured a minister with the help of some wealthy members of the old Unitarian Meeting House which was in another part of the town. And this minister was an uncompromising religious rationalist, who had once been a secularist lecturer, but was now a devout Unitarian Christian.

John Benson became quite an earnest adherent of this new movement. He came down to see his brother Jim, and invited him to go and hear the Rev. Wallace Machell preach. John was so enthusiastic that Jim ventured, and went. And the result was remarkable. Jim had never heard such preaching before. Such ideas in connection with religion as he now became acquainted with for the first time he had never even dreamed of. He had taken religion for granted, and never questioned the doctrines in which he had been reared. So this new faith was to him a wonderful revelation. There could be only one God, and that is the heavenly Father, the Creator of all. Jesus was not God, but a great and good man, the noblest prophet of God the world had ever seen—a real man and our greatest human example. Man is God's child, made of God's nature, all men by nature good, made to grow into the divine perfection, and equally precious to God. The true atonement is not through a substitute but by direct self-reconciliation to the divine will. There is no everlasting hell, but every man must reap the results of what he sows, and the discipline of life will educate all souls to turn from evil to good, like the prodigal son, and will reach heaven at last, so that none will be lost. This in short was the new faith, based on reason and free inquiry and upon the facts and experiences of life.

Jim Benson saw at once how much better it was than the old doctrines. He was quite carried away with the grander outlook on life and the future which it presented to him, and became a zealous convert. So thoroughly was he set against orthodoxy that he at once took his children away from the Congregational Sunday School. Elizabeth had not much to say about this, for she did not mind so long as they went somewhere. And in the light of his new views Jim could not bear to think of his children being frightened at the teaching of eternal torments in hell by continuing their attendance where such teaching was usual. There were Sunday classes held by the Free Christians, and so Jim sent his two boys there. And he got Elizabeth to attend the Sunday evening services with him.

Grandfather Benson, at Nirby, was somewhat shocked when he heard that his two sons John and Jim, with their families, had become Unitarians. He fretted a little about it, fearing that they had put themselves beyond the bounds of salvation. Jim and family went as usual periodically on Sundays to visit the old folks. On one occasion some of John's family were there too. Grandfather did not say much about their new religion. They assured him there was no cause to fear, and that God would not punish anyone for sincere and honest opinion, for he is better and more just than the best human beings in the world.

John's youngest son was George, about the same age as Jim's eldest—Harold. On this Sunday at Nirby Harold and George went a walk across the fields to Tuft Hill. George said that his parents and family were better educated than Harold's, and endeavoured to make Harold feel a sense of inferiority. It just happened that only a short time before

Harold had been told by his mother, Elizabeth, something of their past history, of the struggles at Bramham, and of his father having been put in prison for his Uncle John's extravagance. This seemed to have burnt itself into Harold's soul.

It was not surprising then that George's claim of superiority of family should stir Harold's memory and provoke him to a little indignation.

"I don't want to hurt your feelings, George, but if I were to tell you all I know about your family you would not feel that you have anything to crow about."

"Why, what is there you can tell? There's nothing to be ashamed of, surely."

"Well, your father was in business in Bramham. He got my father to work for him, and owed him many weeks' wages which he had neglected to pay, and which he never got. Then your father made my father his partner, and my father stayed at business doing the work, slaving away from morn till night, while your father was out enjoying himself with swell company and spending the money which should have paid his debts. At last your father ran away and left mine to face the business by himself. Bailiffs came to take John Benson to prison for debt, and because they could not find John Benson they took my father instead. We've something to thank your family for, haven't we?"

"Is this the truth?" asked George. "It is all new to me."

"It is true," said Harold. "My mother told me. And when she told me what my father had to suffer for yours, I can tell you. I felt it so much that I was angry, and I shook my fist, and vowed when I grew up I would pay your father out for it. What's done can't be undone, and no anger or revenge can mend it. But when you talk as if you were all our superiors I must let you know that my father and mother can keep out of debt. They pay their way and owe no one anything. But yours are always in debt. Your parents left Learton years ago before we were born over head and ears in debt, and they left Bramham because they owed too much to face it out there any longer. I don't want to crow over you. You cannot help it. It is not your fault. But for goodness sake don't talk to me as if you are all so much better than we are. The proof of the pudding's in the eating. My parents at any rate have learned in some school how to keep straight, but yours with all their better education—if they ever had it—did not know how to do that."

"I'm very sorry," said George. "I know we've had a lot of ups and downs, but I didn't know what you've told me."

"Well, never mind," said Harold. "I ought not to have told you. I shouldn't have done it but something you said dragged it out of me. Don't say any more about it. Don't let anybody know that you know anything, or that I've told you. It needn't make it any worse between you and me. Only I hope you will not act the superior person, for if you do then I cannot stand it."

Jim Benson and family now entered into their new home and shop. There he was a great help to his wife in the business, and he also got as much tailoring to do as would fill up any spare time he had.

So far in the story it might seem that of the two Elizabeth was the stronger character. In some things she was certainly Jim's superior. In business matters she was more go-ahead and persevering. If she set her mind on doing a thing she would never be daunted by difficulty. She would go into it as if there were no difficulty, determined to accomplish her purpose, and she invariably succeeded in what she set her mind to. Jim recognised her business ability, and in that left her to lead. It was her business, and he simply helped her. But she consulted him more and more, and found it very useful to do it. She was a born organiser. He was more of an artist. She could plan her business; he could set out and dress the shop windows with goods in the most tasteful manner to show things to advantage.

But apart from business, his was the greater moral force. His personality was more tender, his intellect more keen, his character more impressing. Elizabeth was harder somewhat, and more inclined to go roughshod over people's feelings if they did not please her. She was sharp, hasty, and blunt in her talk. He was more persuasive and tactful, though he could be as straight in his talk as anyone when circumstances required it. Elizabeth was never much of a chapel-goer. She did not feel drawn greatly to religious worship. Jim was much more inclined. There was in him a stronger religious sentiment. He attended Sunday worship more than she did. She did not see that it was her duty to consider what the effect of her example would be upon others. As it was, her indifference had some influence in keeping Jim away from Sunday evening service many times when otherwise he would have gone. Had he been a weaker man he might have taken an opposite course altogether.

In any case of moral crisis when a choice had to be made on any question of right and wrong his was the master spirit. If she would compromise he would not. When he was sure that it was right to take a course about which she was hesitating and doubtful his will was law, and she knew that it had to be so. If she seemed unwilling to submit he made her submit, if persuasion failed.

In the home he was like a woman as much as he was a man. There was nothing in a house that he could not do. He was a better housekeeper than his own wife. When she was busy in the shop he often had to look after things in the house. He mothered the children as much, if not more, than she. Both of them worked hard. He knew her good qualities as no one else did, and appreciated them. There were people who said he did too much. Her own sister would tell Elizabeth: "Bet, you ought to be thankful, for your Jim is one in a thousand."

And that was the truth. And he was respected by everybody and loved by not a few.

(To be continued.)

English Unitarian Martyrs.

A Canadian correspondent asks that some account of English Unitarian Martyrs be inserted in this Magazine for information of some of our readers in the Dominion.

George Van Parris, though not an Englishman, settled in England from Hesse in Germany. He was burned to death at Smithfield, London, April 25th, 1551 ,for declaring that "God the Father is the only God, and Christ is not very God."

In 1579 Matthew Hamont; in 1583 John Lewes; in 1587 Peter Cole. and in 1589 Francis Kett—these four were burned at Norwich for denying the deity of Christ.

The last of the Smithfield Martyrs was Bartholomew Legate. He said there was but one person in the Godhead, not three; that Jesus Christ was not God, but anointed of God. He was convicted of heresy, March 3rd, 1612. King James visited him in prison and tried to change his opinions but in vain, and on March 18th, 1612, he was fastened to the stake and burned to ashes.

The last martyr put to death in England for his religious opinions was a Unitarian, Edward Wightman. He was executed at Lichfield on April 11th, 1612. The first attempt to burn him failed, for the crowd rescued him, some "got themselves scorched to save him," but he finally perished in the flames. (See "Memorable Unitarians.")

Memorial Sundays.

By A. D. TYSSEN, D.C.L.

We find it recorded in the Essex Hall Year Book that two Anabaptists named Colens and Maudeveld were burnt in England on May 3, 1540 (See Wallace I., xxxvi., where the number is given as three, and the day as April 29). In Deman's Life of Hugh Latimer, p. 301, we find a reference given on this subject to Anderson's Annals II., 18; but we have not had an opportunity of looking up this reference.

The Anabaptists incurred the displeasure of their brother Protestants by preaching that regenerate Christians were free to commit any amount of sins with impunity. But what are we to say of the Church of England, which lays down (Art. IX.) that "there is no condemnation for them that believe and are baptized, and (Art. XI.) that "we are justified by faith only"?

May 3 is observed in Catholic countries as the day on which the true cross was discovered by the mother of Constantine the Great. It is marked with the birth in 1469 of Machiavelli, whose name has come to indicate a policy of injuring other states as much as possible; and with the death in 1845 of Thomas Hood, the humorous poet.

May 10 saw the outbreak of the Indian Mutiny at Meerut in 1857, the birth of the Rt. Hon. James Bryce in 1838, and the death of Theodore Parker in 1860. Theodore Parker is duly honoured among our Memorable Unitarians.

May 17 is the day of the issue of the Revised New Testament in 1881. It is marked with the birth in 1749 of Dr. Edward Jenner, the introducer of vaccination, and with the death in 1575 of Archbishop Parker; and with the death in 1163 of Heloise, the devoted admirer of Abelard; and in 1838 of Talleyrand, the Prime Minister of France in critical times.

May 24 is called Empire Day. It was the birthday of Queen Victoria in 1819, and the day of the passing of the Toleration Act in 1689. It was the birthday of Linnæus, the Naturalist, in 1707; and it marks the death of Nicolas Copernicus, the Astronomer, in 1543, and of Admiral Lord Rodney in 1792.

May 31 is Whitsunday in 1914. It has been adopted as Union Day in S. Africa. It marks the birth of Walt Whitman in 1819, and the death of Charlotte Bronte in 1855; and the death of Cecily, Duchess of York, in 1495, the widow of Richard, Duke of York, who fell at the battle of Wakefield in 1460. The Unitarian Home Missionary Board was founded on May 31, 1854.

THANKFUL FOR UNITARIANISM.

I have never seen any persons who met anxiety, pain, sorrow, or death more calmly, more bravely, or with more resignation or more serenity than the Unitarians. The Unitarian faith is dear to me because I was born into it, and educated in it; and because I have found it to be in my own personal experience, and in my observation of others, the most cheerful faith in the world in times of ease and prosperity, and the surest reliance of any faith in the world in times of trial and adversity. . . . If I am thankful for anything in this world, as I often am for the many privileges of my lot, I am thankful I was born into and have always lived in the simple, fundamental convictions of our Unitarian faith. To propagate that faith is, to my thinking, a holy thing, a sacred duty.

CHARLES W. ELIOT,
President Emeritus of Harvard University.

UNITY CHURCH AND ITS UNITIES.

We believe:—

1. That all religions are one so far as they have sought to teach worship of the highest.
2. That all Bibles are one so far as they are inspired and tested by the spirit of truthfulness and love.
3. That all great religious leaders are one in their self sacrifice and love of truth.
4. That all truths are one, whether of philosophy, science, or religion.
5. That "all men everywhere" are one of whatever nation or rank—one in origin, duty and destiny.
6. That all goodness of fatherhood, sonship, and brotherhood is one and the same; "as in heaven so on earth," and its perfection we worship as Divine and Eternal.

(Dewsbury Calendar.)

Scenes in Christian History.

By Rev. WILLIAM C. HALL, M.A.

XI.—ST. FRANCIS OF ASSISI.

The life of St. Francis is one of the romances of the Christian Church, and its story, incorporating most beautiful legends, is the most fascinating of all the biographies of the saints. Francis was born at Assisi in 1182, the son of a prosperous and avaricious trader of the town. Family history repeats itself in his case; and the first we read of him is that he early became a wild youth of the town, a spendthrift and prodigal. But we learn how, struck down by severe illnesses, he began to have visions, first of a career of martial glory, then of a life spent in the warfare of religion and wedded to poverty. Making his way to Rome he cast all his possessions on the altar of St. Peter, and devoted himself to mendicancy. He would be a beggar among men, receiving from others only what their Christian charity prompted them to give, and for this devoting himself to the most menial offices and tasks of charity. Forth he fared in the world as one who followed all Christ's injunctions to his disciples, clad only in a coarse grey tunic, ministering to the poor and afflicted, and calling all men to repentance.

The story has been frequently told how Pope Innocent III., walking on the Lateran Terrace, was met by Francis, who laid before him a proposal for reviving the religious life of the Church and converting the world by means of a preaching brotherhood devoted to poverty and humility. Innocent, struck with his wretched appearance, his body prematurely aged with the ravages of excessive asceticism, and his beggarly dress, dismissed him with contempt, but, after a night's reflection, called him to a council of his cardinals, listened to the discussion of his proposal, and finally gave his sanction to what the world knows as the Franciscan Order.

Up to this time he had laboured chiefly in his own town, preaching to the poor and gathering to himself a small body of disciples; but, fortified by the papal support, he could now enlist for his work many who desired to see a reawakening of real religious life in the Church and the extension of the faith. The Order had soon a very large membership, organised under the vows of poverty, chastity, and obedience for the work of preaching to the world the Gospel. Missionaries were sent to France, Spain, Germany, and Africa, and we learn that at the second conference of the Order, ten years after its formation, Francis met no less than five thousand brethren. Francis himself led an attempt to overthrow Mohammedanism in the East. It is recorded that, taken before the Sultan of Turkey, he boldly preached his faith to the ruler, and to prove its superiority to Islam offered to enter a great fire with the Mohammedan priests. The work effected by the Franciscan brethren, or friars, was very extensive, but the Order as a religious force degenerated after his death—the vow of poverty was modified, and the fraternity split into parties. Its general history repeats in brief the history of Christianity.

But it is chiefly and particularly in Francis himself that the religious interest of the modern reader centres; and it is fortunate that books are available which give a life-like representation of the man and a vivid narration of the legends concerning him. He was believed to have re-lived the life of Jesus Christ so faithfully as to have received on his body the marks of the crucifixion. The exceeding gentleness of his nature is typified in stories that relate his love of all living creatures. We are told, for example, how he preached to the birds. "And he went unto the field and began to preach unto the birds that were on the ground; and immediately those that were on the trees flew down to him, and they all of them remained still and quiet together, until Saint Francis made an end of preaching: and not even then did they depart until he had given them his blessing." His sermon, with others of the same kind, has been recorded, and, for the simple beauty of it, may be repeated here. "My little sisters, the birds, much bounden are ye unto God, your Creator, and alway in every place ought ye to praise Him, for that He hath given you liberty to fly about everywhere, and hath also given you double and triple raiment; moreover He preserved your seed in the ark of Noah, that your race might not perish out of the world; still more are ye beholden to Him for the element of the air which He hath appointed for you; beyond all this, ye sow not, neither do you reap; and God feedeth you, and giveth you the streams and fountains for your drink; the mountains and the valleys for your refuge, and the high trees whereon to make your nests; and because ye know not how to spin or sew, God clotheth you, you and your children; wherefore your Creator loveth you much, seeing that He hath bestowed upon you so many benefits; and therefore, my little sisters, beware of the sin of ingratitude, and study always to give praises unto God." We are also told that once when a fierce wolf with open mouth made at him he made the sign of the cross, and spake: "Come hither, brother wolf: I command thee in the name of Christ that thou do no harm, nor to me nor to any one." Whereupon the wolf shut his jaws and stayed his running: and when he was bid, came gently as a lamb and lay him down at the feet of Saint Francis. Many are the miracles which Francis is said to have performed. They testify to his love for all God's creation. Did they happen? We need not go out of our way to refute stories which come to us with a breath of rare graciousness, but reading them we may learn to love better "God's poor little man."

Visitors cordially welcomed.

This may stand as an invitation to any local Unitarian Church.

Literature.

"The Larger Life," by John Dendy, 2s. 6d. net. Sunday School Association, Essex Hall, Essex-street, London, W.C.

"Nonconformist Church Architecture," by Ronald P. Jones, M.A., architect, 1s. 6d. net. The Lindsey Press, 5, Essex-street, Strand, London, W.C.

In publishing Mr. Dendy's book the Sunday School Association has taken a somewhat new departure. For this is not a class book; it is a fairly solid treatise on the author's philosophy of life, dealing with many of life's most serious problems. In his preface Mr. Dendy says of his book: "It is partly addressed to those, and they are many, who are feeling the pressure of certain questions connected with these subjects, while at the same time they do not know which way to turn for a chance of escape from their difficulties. More especially I have hoped that it may be of use in directing the attention of younger people, who have not become set in their habits of thought, to a way of looking at life and the world in which they find themselves, which the ordinary school education does not give." In his "Introduction" he explains that: "This little volume is not intended to be a religious text book, nor to advocate any particular form of religious belief. It will be concerned with certain great questions which lie behind all forms of religion, and with which all forms of religion are more or less closely bound up.

"The questions are such as these: 'What are we?' 'Is there such a being as God, and if so what is His nature?' 'How are we related to God?' What is the nature of this Universe in which we find ourselves?' 'What do we mean by such words as "Matter" and "Spirit"?' 'What is the meaning and object of our lives?'"

In twenty-two chapters Mr. Dendy deals with such problems in a very thoughtful and reasonable manner. His style is clear and never difficult to understand. He is optimistic in his views, and no one can read his book and not be the better for it, strengthened in the possession of a strong and cheerful faith in life, in man and God, and in human destiny. This cheerful optimism is expressed more or less in all his pages, and may be illustrated from his conclusion as follows:—"It used to be common to liken life to a pilgrimage through a land of tears and trouble towards another and a better world. It was not a helpful way of looking at it, nor a true picture of what it is for many and might be for most of us if we made the best of it. For indeed our proper business is, not so much to seek a heaven elsewhere, as to make one here.

"Tears and trouble there are: patience and resignation are often needed; but for all that this world is a good place to be in with much happiness which might easily be made much more. It is better to think of life, in the spirit of Ulysses, as a great adventure with endless chances of seeing things worth seeing, knowing things worth knowing, doing things worth doing, and above all being something worth being" (pp. 265-6).

Though it is neither a class book nor a text book, Mr. Dendy's volume may be found of great use in adult classes as a basis of suggestive matter for discussing life's problems. It is full of sane and healthy views. It is just the kind of book the general reader needs and in which he will find most helpful guidance.

Mr. Ronald Jones, being himself an architect and an earnest adherent of a Nonconformist sect, is naturally interested in "Nonconformist Church Architecture." His essay is interesting and informing. It explains how and why according to conditions of thought and life special types of Church architecture come to be. He has illustrated his book with a goodly number of excellent photographs of Unitarian Churches and Chapels. There is much wise counsel and suggestion as to what should be aimed at in the erection of a place of worship, and how those aims can best be realised. What Mr. Jones has here published should be found to be of considerable practical use to those who are directly concerned and responsible for the planning of new chapels or churches. The book contains much matter of historical interest, and makes good reading.

A copy of the "Islamic Review," a monthly journal devoted to the interests of the Muslims, has been received. It maintains that Islam is a rational and a democratic faith. The letter which recently appeared in "The Christian Life," written by the Rev. Clement E. Pike, is quoted at length. Islam is anti-Trinitarian, and has many points of agreement with Unitarianism. But the Islamic editor of this Review is in error when he supports Mr. Mangasarian in his challenge that nothing can be quoted from the Christian Bible in favour of freedom of thought. "Seek and ye shall find!" "Why even of yourselves judge ye not what is right?" "Prove all things; hold fast that which is good"; "Let every man be fully assured in his own mind!" Do not these favour freedom of thought? And what more daring innovation against dogma could there be than the rejection of Mosaic teaching by Jesus in the Sermon on the Mount and the advocacy of new ideas in their place?

It is interesting to know that Islam is setting up its temples in England and making converts from orthodox Christianity.

"I wonder if ever a song was sung,
But the singer's heart sang sweeter;
I wonder if ever a rhyme was rung,
But the thought surpassed the metre;
I wonder if ever a sculptor wrought,
Till the cold stone echoed his ardent thought.
Or if ever a painter, with light and shade,
The dream of his inmost soul portrayed."

The Unitarian Reason Why.

5.—WHY DO YOU BELIEVE THAT GOD IS GOOD?

You believe in God, and that he is good. But why do you think that he must be good? Can you give a reason?

Yes; not one reason only, but many. I believe that God is good because an evil God is impossible.

What do you mean by "good"?

I mean by "good" that conduct which always makes for what is right.

But that renders another definition necessary: What is "right"?

That conduct is right which produces welfare.

You believe then that God always acts in such a way as to produce welfare.

Most certainly I do, and that everything he does produces welfare.

Can you explain that in any other way?

Well, I mean that God is always in right relationship to everything, and that all that he does is for right relationship.

You said that an evil God is impossible: How know you that?

Because "evil" means wrong relationship—relationship that produces ill, that makes disorder, that turns everything into confusion, that breaks up and destroys. A God whose conduct is evil, therefore, could never create an ordered universe. An evil God is therefore impossible.

You believe that everything God does is good. Is it good that he permits any evil to exist? How can you show that the existence of evil is no evidence against the goodness of God?

"Evil" in relation to human life is not evil absolutely. Man makes mistakes, takes the wrong road; hence disease, disorder, and suffering. This is due to ignorance and selfishness. Ignorance is no evil. It is simply lack of knowledge which is ultimately remedied by experience. Selfishness is an evil when it means the deliberate repudiation of relationships. Beginning in ignorance man is made to grow into Godlikeness. His welfare depends upon his choosing to live in harmony with God and man, in right relationships to both. But at first he does not know this. He cannot learn it unless he has some experience of the opposite. If ignorantly or wilfully he chooses an independent and selfish course of action he has to suffer the consequences, including the sight of hurtful consequences to others. By this suffering his eyes are opened, he sees what to avoid, and learns the right way. He learns by his mistakes and can learn in no other way. So what is called evil is part of his education in his growth towards the full realisation of his nature. If it be good for man that it is possible for him to make mistakes and to learn from them how to become more perfect, it is plain that such mistakes and their consequences make their own remedy and contribute to welfare and are only evil in a very incidental and temporary sense, as a destructive thunderstorm is in contrast with the calm and glow of the bright sunshine, and therefore are no absolute evil at all. The existence of such is no evidence against the goodness of God.

You believe, then, that God is good because he makes all things work together for good.

Yes, that is why.

The Wide World.

The Bulgarian Refuge Fund of the American Unitarian Association has reached to over 1,000 dollars.

The Social Service Club of the Japanese Unitarian Mission has over 3,000 members.

The series of Pilgrim International Congresses now being arranged by the American Unitarian Association to be held in the autumn of next year will be in Turkey, Palestine, Egypt, India, Ceylon, China, and Japan.

The Rev. J. T. Sunderland has returned to America from his tour, during which he has prepared the way for these Congresses, and has reported his work to the Board of Directors of the American U. Association. He has now been appointed minister of the Unitarian Church at Poughkeepsie, New York.

The Rev. C. T. S. Bullock has accepted appointment to Ottawa, Canada, in succession to the Rev. J. T. Sunderland, D.D.

The International Union of Liberal Religious Women will hold its annual meeting in London in May.

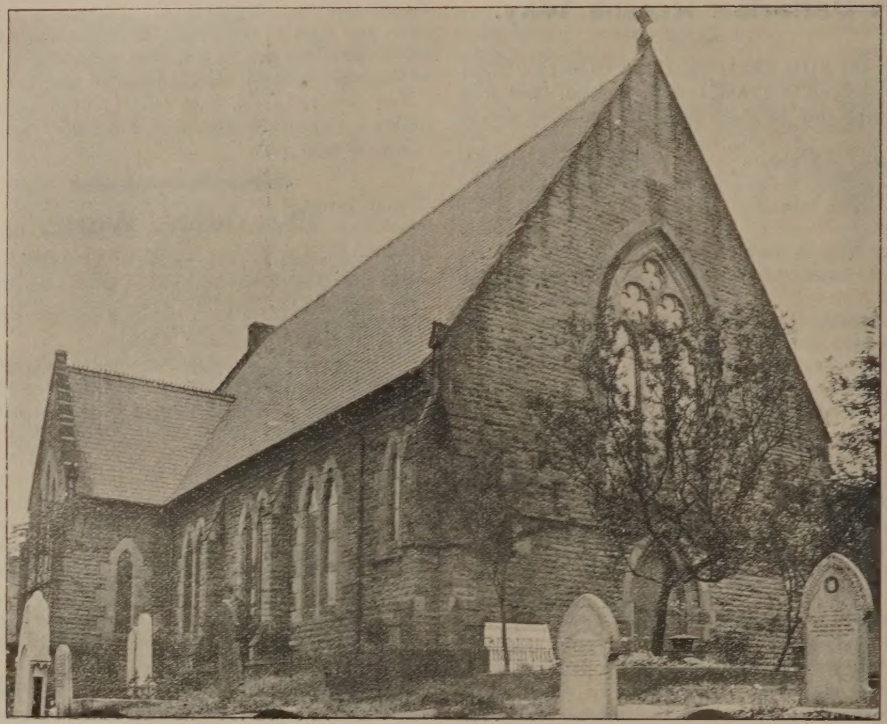
The Rev. Charles F. Potter, a convert from the Baptists, has taken charge of the new Unitarian movement at Edmonton, Alberta, Canada. Several of the University professors and students have joined our Church there, and the Mayor of the City is its president. Mr. Potter is a young man of great promise.

Mr. J. W. Tickle, formerly of the Burnley Lane Unitarian Mission, Burnley, England, who became lay minister of an undenominational congregation at Waterloo Road, South Shore, Blackpool, and accepted an appointment last year amongst the Methodists in America, has now applied to the Unitarian Committee of Fellowship of the New England States, U.S.A., and has satisfied that Committee, and been granted a certificate recommending him to Unitarian Churches.

The Rev. G. C. Sharpe, late of Johannesburg, and formerly of Longsight, Manchester, departed for Canada on April 4th, to take up his ministry at Vancouver, and on his way out he will visit the congregations at Montreal, Winnipeg, Moose Jaw and Calgary.

The Rev. Wyndham S. Heathcote, formerly an Anglican clergyman, is now settled as minister of the Unitarian Church at Melbourne, Australia.

The Rev. W. E. Williams, of Evesham, having been appointed to the Unitarian Church, Auckland, New Zealand, set sail on April 17th.



Bethlehem Unitarian Chapel,

NEWCHURCH-IN-ROSSENDALE.

The history of the congregation associated with Bethlehem Chapel began in 1806, when the Rev. Joseph Cooke was expelled from the Wesleyan body by the Conference at Leeds on the charge of heresy. Mr. Cooke had been minister in Rochdale, and Newchurch was in the Rochdale Circuit, so that his ministry had included both places.

On his expulsion by the Leeds Wesleyan Conference his Rochdale friends rallied to him, formed a separate society, and invited him to be their minister. John Ashworth, of Newchurch, the leader of the Methodists in that place and a popular local preacher, became persuaded that the views held by Mr. Cooke were both reasonable and Scriptural, and found that he could no longer remain with the Wesleyans. So he and about 30 others at Newchurch seceded from the Methodist Connexion and became a separate congregation, holding regular services in the upper room of a house at Mill End. John Ashworth and Mr. Cooke were really joint ministers and they had a regular monthly exchange of pulpits, and with the help of lay preachers the services were well maintained.

But the room at Mill End proving too small, the necessary steps were taken to secure a chapel of their own, which was built in 1808 at a cost of £500, of which £400 remained as a debt. In 1809 a Sunday school was started. But unfortunately Mr. Cooke contracted a cold in 1809 which developed into pulmonary consumption, and he died March 14th, 1811. He left a collection of hymns, including 16 of his own composition. These were published in 1813, and became the hymn book at Bethlehem Chapel. In 1810 he had published a book on "The History and Morality of the Bible," consisting of questions and answers. The congregation in spite of such loss continued to grow, and by a free study of the Scriptures the members came to hold more reasonable views on matters of Christian doctrine. As they held their chapel on an Open Trust, and were thus left free to seek the truth, within ten years they occupied a position theologically the same as that of the Unitarians. In 1815 the Unitarians became interested in the Newchurch movement. By their help the debt on the chapel was reduced two years later to £88 13s. 4d., and from that time Bethlehem Chapel became known as Unitarian, or as Methodist Unitarian.

Of the lay preachers who helped during this time

mention is made of James Taylor and James Wilkinson, of Rochdale, James Pollard and John Robinson, of Padiham. On June 4th, 1819, there was a meeting of The Association of Methodist Unitarians at Newchurch. In 1822 there were 200 children in the Sunday school who were taught reading, writing and arithmetic. The chapel was now too small, and special efforts and appeals were made for help to raise funds for enlargement. At the 'school sermons, August, 1822, with Rev. George Harris, of Bolton, as preacher, the collections realised £40 11s. 6d. By the following year the Rev. John Ashworth reported to the Unitarian Methodist Association that the enlargement had been completed and that the chapel was well filled. The Lancashire and Cheshire Missionary Society appointed him missionary in 1826. A burial ground was acquired in 1829. In 1845 Mr. Ashworth reported attendances at Sunday services were 80 in the morning and 150 in the evening.

Travers Madge preached at Newchurch in 1843. Rev. John Ashworth died March 1st, 1852, in his 72nd year, having been nearly 46 years the faithful minister. The Rev. George Hoade, of Oldham, was appointed his successor in March, 1853. The list of ministers from the birth of the movement to the present time is as follows:—Joseph Cooke, 1806-1811; John Ashworth, 1806-1852; George Hoade, 1853-1862; William Elliott, 1863-1865; J. K. Smith, 1866-1869; S. F. Williams, 1870-1876; A. Lazenby, 1877-1882; W. R. Shanks, 1883-1892; W. A. Clarke, 1893-1897; J. A. Shaw, B.A., 1898-1906; J. Shaw Brown, 1907-112. T. J. Jenkins, 1913 —.

During Mr. Hoade's ministry a scheme for superseding the old chapel by the erection of a larger structure was started, but it was arrested by severe depression of the cotton trade, and brought to a completion on Good Friday, 1865, when the new chapel—the present building—was opened. The cost was £2,200, and £1,715 had then been raised. In September, 1867, during the ministry of the Rev. J. Kertain Smith, the collections at the school anniversary sermons—preacher, Rev. J. T. Whitehead, of Ainsworth—amounted to £93. On February 9th, 1873, the Rev. S. Fletcher Williams, who was then the minister, delivered a lecture in his own church on "Religion and Science;" this was fully reported in the "Bacup Times," and the following week it was criticised in a lengthy letter by the Rev. W. L. Watkinson, then a young Wesleyan minister in the Bacup Circuit. A prolonged newspaper discussion took place between these two ministers, which was afterwards reprinted in pamphlet form, and in which Mr. Williams most ably defended the Unitarian position.

Having cleared off the debt upon the chapel the congregation undertook the erection of a new Sunday School, which was realised in 1874 at a cost of £1,200. A great bazaar in March, 1881, liquidated the debt upon this building. From 1883 the management of church and school has been by committees elected annually, instead of by trustees as formerly. A new lecture room was constructed in 1902. Stained glass windows have been placed in the chapel, October, 1897, in memory of Mr. John Ashworth, of Cloughfold; June, 1899, in memory of Mr. Thomas Aitken, J.P., of Bacup; and during the ministry of Rev. J. Shaw Brown, the "Trickett" and "Bentley" memorial windows, and another in commemoration of the Centenary of the founding of the Society as a Church. In March, 1905, 115 young men and women were welcomed into Church Fellowship.

Among the best known and most prominent members and workers in the history of this church are included Joseph Redman, George Holt, Andrew Ashworth, John Ashworth (Cloughfold), James Pickup, Joseph Clegg, James Taylor, John Nuttall, John Holt, Henry Whittles, James Hitchen, William Bentley, John Law, John Haworth, George Ingham, John Ormerod, Ashworth Howorth, Richard Holt (Boothfold), Samuel Lord, Thomas Trippier, Ashworth Howarth Pickup, Emanuel Pickup, George Holt (Newchurch), Henry Holt (Piercy), Mrs. Betty Howarth, Mrs. Ann Taylor, Miss Louisa Clegg, Joshua Trickett, John McLachlan, Thomas Lemmon, Thomas Kenyon, Thomas Ashworth, Thomas Aitken, William Hargreaves, Henry Nuttall, James Ingham, Mrs. Martin Ashworth, and others too numerous to mention.

Much of the old Methodist warmth and zeal still remains amongst the Newchurch Unitarians. They have raised a fair proportion of public-spirited citizens who have been prominent in public movements in the district. Not only have they produced lay preachers but from their ranks have gone some of their young men to College and into the Unitarian ministry, including men of marked ability and power such as the Rev. A. Ashworth, Belfast, Rev. J. J. Wright, Editor of 'Young Days," and the Rev. H. McLachlan, M.A., B.D., now Warden and Tutor of the Unitarian Home Missionary College. In the Sunday school returns for 1913 there were 165 scholars over 16 years of age out of a total of 293 on the books, a very forcible comment on the problem of retaining elder scholars. Connected institutions, such as the Ladies' Aid Society, The Young People's Guild, The Sick and Burial Society, and various other agencies keep the church life fresh and active. So long as such an earnest body of practical Christians stand for the Unitarian Gospel in Newchurch the light of truth will not fail in Rossendale Valley, and with such devoted service as that which has characterised them a healthy and prosperous future for their church is assured.

I WOULD.

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love— and lift!

—Howard Arnold Walter.

SUNDAY SCHOOL HELPS.

Psychology—for Sunday School Teachers.

By FRANK H. DOUGHTY

V.—IMAGINATION AND MEMORY.

We have now briefly recounted the means by which we gain knowledge of the surrounding world. While I have been unable to put forth in any adequate manner the importance of the question of the gateways of knowledge, yet I feel that the matter may very well be left to the teacher who is alive to the question of the things that really count in successful teaching. We have seen, to put it in Froebel's words, how the "outer becomes inner." The question now remains, HOW TO MAKE THE INNER OUTER. This question is, however, postponed until we shall have considered some of the mind processes concerned in the gaining, assimilating and expressing knowledge—or as I shall henceforth say "ideas." For let it be noted at the offset that GAINING or obtaining ideas is not by any means the same thing as ASSIMILATING ideas; not the same thing that is as making that which is gained finally and irrevocably a part of our mind structure.

Let us first, then, consider the question of MEMORY, the question that is of the recalling of former experiences. In one very limited, and often very mistaken sense, this power of recalling is used as a test of teaching. Let us not, however, place any undue faith in this act of memory. The true test of a lesson (I speak to Sunday school teachers) is not WHAT IS REMEMBERED, but WHAT EFFECT HAS BEEN MADE UPON THE PUPIL'S MIND AND CHARACTER, this EFFECT being translated in the most liberal sense. Our aim is not to impart knowledge but to form character. But in spite of this restriction the question of memory is one we must face. The power varies in individuals—the varying factors being first retentiveness, and second the type of impression most easily recalled. To take this latter point first, we find some persons especially quick in recalling visual impressions—in other words we find a certain (very numerous) class of pupil who most easily remembers things he has SEEN. We call such "visiles." Then, again, others have a more retentive memory for sounds—such are musicians for example. Thirdly, others remember best things DONE. We call these two classes, Audiles and Motiles respectively. The reader will have little difficulty in "placing" him or herself if he or she consider how the spelling of a word is recalled. Some (visiles) write it. Others (audiles) spell it aloud, while others again (motiles) recall it by means of the movements made by the lips in saying or the hand and arm in writing it. But all of us can at will use all methods—we only PREFER one. In some instances the motile element is necessary—for example it is impossible to recall the sound of the letters P, B, V, etc., with the lips open. Very few people can recall smells. With less difficulty can surfaces be remembered. The sense most often used is the visual sense—a great argument for the liberal use of pictures, and all aids for the visual memory.

It is astonishing how very little in ordinary life we use this power of visualizing. Persons who do much abstract thinking tend to lose the power absolutely. Artists on the other hand have, and develop to a great extent this power. When Sir Francis Galton asked the Fellows of the Royal Society about their power of "seeing" objects in their minds he was laughed at! They had lost the power and did not know what it was to "see" anything mentally, to see (in the common expression) by "the mind's eye."

Sometimes we can see by the mind's eye things which we have in reality never seen at all. Persons with good power of visualising may have seen the landing of Julius Cæsar. My own power of visualising is very poor, yet I have "seen" many striking scenes which happened years before my time, and some which never happened at all. Taking the majority of adults it may confidently be said that children are much more prone to this than are adults. The power of recalling such images is quite familiar under the name Imagination. It is distinct from memory (which it otherwise resembles) in that element of "make-believe" which enters. Imagination singles out percepts, and combines them to form a new image. We cannot, of course, imagine anything entirely NEW, for all our images are compounded of elements present in the mind. How can we, for example, explain to a boy who has never seen a zebra or a picture of one what this animal is like? Simply by utilizing the boy's existing experience. The boy has seen a mule, or a horse, knows what "black" and "white" are, knows what a stripe is, and here is the material out of which, under skilful instruction he will build his zebra. The two factors in Imagination are, firstly, discrimination or picking out, and, second, construction. We can distinguish two kinds of Imagination, firstly, interpretive imagination, which is this simple type given above, and which every teacher (wise teacher that is) will make fullest use of in graphic story telling. telling the story so that the incidents stand out in the child's mind as actually passing before its eyes. Children love to imagine. The oldest, best known story is sufficient in the hands of a good story teller. The second and higher type of Imagination is the inventive, which characterises our painters, poets, inventors, etc. This inventive imagination develops from the interpretive; it is essentially the same mind process.

Mental images are of great importance to the teacher, for they give life, definiteness, colour, and "tone" to his lessons. The effect on the pupil's mind is hence so much greater. In conclusion let me revert to a point I have mentioned above. The "golden age" of memory is from about nine to about 13. Children about these ages are prepared to me-

morize anything and everything. They delight in it. But memorizing and understanding are vastly different things. Beware, then, of applying the "memory test" to your work as teachers—it is delusive and a false criterion. "What have I done to foster the child's spiritual life; what have I done to build up a truly noble and upright character?" These are the questions we should all ask. These are the questions, the answers to which determine our worth as teachers.

Lesson Notes on Unitarian Doctrine.

(By Rev. J. Park Davies, B.A., B.D.)

The word "Doctrine" in the title is used in the strict sense of teaching. The views put forward are no more than tentative, and must not be regarded in any way as final or authoritative. As Unitarians we have no creed, and yet in virtue of the spirit of freedom and tolerance that prevails among us we are in working agreement as to the essentials of our faith. The main object of the notes is to offer some help and guidance to Sunday School teachers. To reap the full benefit of them a great deal will have of necessity to be read between the lines. With the assistance of the references supplied with each lesson this ought to be an easy matter. The plan followed is that of "Our Religious Faith," compiled by the Editor and others for the Manchester District Sunday School Association printed in the January issue of the magazine. Cheap, concise, and convenient Text Books are: Herford's "Unitarian Affirmations," Savage's "The Passing and Permanent in Religion," and Hall's "Fifty Points in Favour of Unitarianism."

Statement V.—"THAT REAL RELIGION is to enter into right relations with God and with man by keeping the two great commandments."

MAY 3rd.—"RELIGION AND RELIGIONS."

(Hall, Point 12.) Scripture Reading, Acts ii., 5-21.

1. It is hardly necessary to remind Unitarian readers that there is a vast difference between religion and forms of religion. The latter are local and transitory, the former universal and permanent. As Max Muller has pointed out, one may change his religion as he might change his politics or his country, but religion is as immutable as the air he breathes or the sunshine he enjoys.

2. What then is religion? According to Lord Morley there are no fewer than ten thousand definitions. They range from that of Parson Thwackum, who identified religion with his own particular church to that of the late Dr. Edward Caird, who maintained that it meant no less than the whole attitude of man to God and the Universe. The latter may sound a bit vague, but it has the advantage of being sufficiently broad to include the great variety of systems to which we have referred.

3. The word religion is said to be derived from a root which means "to bind together." This shows that in essence and origin religion is of a social character. Its object is to bring people together into fellowship with one another and with God. The company may be small or it may be large; where the right spirit prevails there we have true religion. Jesus said: "Where two or three are gathered together in My name, there am I in the midst of them."

4. The real value of religion does not depend on the extent of territory it covers or the number of its adherents, but rather on the moral and spiritual quality of its inherent principles and ideals. Thus Zoroastrianism is weak numerically, but Dr. Moulton assures us that next to Christianity it deserves to be ranked as the highest, and the main feature of this system is devotion to truth and purity. Every religion ought to be judged by the same standard.

May 10th.—"RELIGION AND THEOLOGY."

(Savage, pp. 72 f.- Hall, Point 4.) Scripture Reading, 1 Corinthians, xiii.

1 Religion and theology are often confused in the popular mind, and not infrequently in the minds of those who might be expected to know better. That they are related we agree; that they are synonymous or even of equal importance Unitarians refuse to admit.

2. Religion is the inner reality; theology is our attempt at giving it expression in terms of human intelligence. The one is practical and the other is theoretical. Assuming that the definition of religion as our attitude to God and the universe is correct it follows that theology must be modified as that attitude is changing.

3. That the theology of one should differ from that of another is only to be expected. The fact that our intelligence, emotions, morality and environment are never quite the same means a different outlook upon life in general, and this again in its turn implies a different interpretation. Uniformity of belief under these circumstances is an impossibility.

4. There is no harm in diversity of opinion. Mischief is only done when we seek to turn doctrines into dogmas and tentative conclusions into creeds and Articles of Faith. When we endeavour to make these binding on others the result is bigotry and persecution. This tyranny is contrary to the spirit of Jesus, and Unitarians protest against it with all the vigour they possess.

May 17th.—"RELIGION AND MORALITY."]

(Savage, pp. 88 f.; Hall, Point 49.) Scripture Reading, James i, 2-27.

1. The relation of religion to morality is a problem that has often been debated. There are some who hold that the two belong to entirely different spheres. Others insist that morality is largely if not wholly dependent on religion. Part of the difficulty is undoubtedly due to the fact that history abounds with instances where much religious enthusiasm has been found side by side with rather low morality.

2. Still we have to bear in mind two qualifying considerations. First of all it would hardly be fair to apply to the past the standards that prevail in present-day Christian society. And again, religion only

grows gradually as man advances in wisdom and understanding.

3. Despite all appearances to the contrary we need have no hesitation in affirming that belief in God has an uplifting effect on our character. Whether the feeling be one of fear or reverence the thought that there is some Power above ourselves cannot leave us altogether untouched.

4. It has been observed time and again that when religion decays there soon follows moral degeneration. This was the case with the Roman Empire when Christianity sprang into existence. It was the case again with this country in the time of John Wesley. Vitality belongs not to formality and ostentation, but to the indwelling of God in our consciousness.

May 24th.—"RELIGION OF THE BIBLE." (Herford, 82 f.; Hall, Point 13.) Scripture Reading, Luke iv., 14-24.

1. Sometimes the Bible is spoken of as though it had been written by the same hand and at the same time. The various parts are treated as if they possessed the same amount of inspiration. Such a view, however, is quite erroneous. Its compositions extend over a period of thousand years. Consequently it is only natural there should be within its covers numerous strata of thought and morality.

2. Traces of very primitive beliefs and practices have survived in the earliest stories of the Old Testament. Reading between the lines it is easy to see that the old Hebrews like other nations of antiquity passed through animism, idolatry, and polytheism on their way to higher developments.

3. What characterized the Jewish people more perhaps than anything else was an unparalleled succession of great teachers who revealed to them the will of God. The faith of Abraham, the monolatry of Moses, and the burning zeal of Elijah prepared the way for Amos and the other well-known Prophets in whose writings we are brought for the first time into touch with absolute monotheism.

4. Jesus Christ accepted the idea of the Unity of God which had been handed down by his predecessors. His own contribution was to fill it with a richer content. The term by which he expressed this expansion was Fatherhood. What he has given us is not theology—knowledge about God, but religion—knowledge of God. With him religion and morality are two aspects of one reality.

May 31st.—"UNITARIAN RELIGION." (Herford, pp. 167 f; Hall, Point 1.) Scripture Reading, Mark x, 17-31.

1. No body of Christians has ever been so much misunderstood and so often misrepresented as Unitarians. Extreme critics have gone so far as to assert that we have no claim to the name Christian at all. This attitude is to be attributed to ignorance or prejudice. There is nothing in our position to justify the animosity to which we have consistently been subjected. We stand for nothing more formidable than freedom—freedom of thought and expression.

2. God speaks to-day just as audibly as he did in the past. His revelation is not confined to any one age or nation. There is no such thing as a monopoly of divine truth. The still small voice whispers in every human heart and may be heard of all who listen to it diligently. Here, we argue, is to be found the ultimate seat of authority in religion.

3. Convictions are only real when they are the outcome of our own thought and feeling. When we try to impose them on others we exceed our own rights, and we inflict an incalculable wrong on those over whom we wish to tyrannize. Uniformity at such cost, even if desirable, would be far too expensive.

4. Unitarianism has the further advantage that it can easily be harmonized with the leading features of Christ's teaching. That the two fundamentals of religion are, as he said, love to God and love to man we heartily accept. Further definitions we leave to individual choice and discretion.

5. Unitarianism provides not merely faith for life here on earth, but also hope for the life that will be hereafter. The former assertion is generally conceded, but the latter is occasionally disputed by our orthodox fellow Christians. For us the various mansions in God's house are conducted along the same principles, and the best preparation for Eternity is to spend the present in a conscientious manner.

Anecdotes and Illustrations.

IGNORANCE CONCERNING JESUS.

A minister in his visiting called at a house, and on admitting him the woman apologised: "Please excuse the untidiness of the room."

"Don't mention it," replied the minister, "such matters do not affect me. I am more concerned for those things that are above."

"Oh, sir, that's worse, for the things upstairs are more littered about than they are here."

"But, my good woman, that is not what I mean. I refer to Jesus in heaven who died for us all."

"Oh, is he dead? I didn't know, for my husband never brings home any newspapers now, and so I get no news of what happens."

This story suggests that there exists much ignorance not only of Churches and organised religion, but that there are many people who know practically nothing of the Bible, nor even who and what Jesus was.

LIVE IN THE LIGHT!

It has long been known that sunlight is important to health; the shady side of the street is not so healthy as the sunny side. French physicians treat nervous diseases by putting the patients under glass roofs, where they are compelled to be in the sun's rays all day long. Consumptives are cured by sun-baths, by sunshine and fresh air. Sunlight destroys disease germs which are working mischief in the body, and is an enemy to many other evils. Therefore, LIVE IN THE LIGHT! This is true in other ways. It has many applications. Seek the light of truth. Do

not live in the dark. Seek the bright side always, move out of the gloom. Live in the brightness.

CHARITABLE CONSIDERATION.

The Caliph Omar was on his travels to Medina, and the night was dark. Without knowing he stepped on another man's foot, who said: "Art thou blind?" "Excuse me, please, the darkness of the night hath blinded me," said Omar to the afflicted person, who having recognised him, began to make excuses. "Never mind, sir, you are right, the fault is actually mine," said Omar. What allowance should be made for those who cannot see—who are blinded by the darkness of superstition? And, on the other hand, if we denounce the false view of the "orthodox" so severely as to grievously and needlessly hurt, we must not be surprised at his resentment. We must feel for the man whose corns are heavily trodden upon.

HEAVEN AND THE AEROPLANE.

The aeroplane has taught us some theology already. It has thrown some light on the problem of resurrection, and about rising up into heaven. We know now that no human body can rise of itself, alive or dead, up into the air, and that we shall not have to go through the sky to reach the heaven of the hereafter. The men who have soared high over the Alps and been nearly frozen to death have proved that heaven is not in that direction. What is going to become of "the resurrection of the body" now that science, cremation, and the aeroplane have so plainly demonstrated its impossibility?

THE LITTLE FAGOT.

There was a great fire in a pit.

On the edge of the pit, beyond the fire, a fagot had been blown. The outside of it was charred and cold. But its heart glowed. It was a little fagot.

The great fire died out; all its fuel was consumed. The air grew damp and chill.

There came a wind from God, and the fire in the little fagot waked. Slowly a wreath of smoke curled out, and then the fagot burst into flame. Softly the flame crept through the grass, then touched a tree, vaulted wildly up—the forest was now a fire, and its brightness lighted the world.

The little fagot's mission was fulfilled.

—From "Bolton Hall."

DR. JOHNSON'S PENANCE.

Dr. Samuel Johnson when a boy was asked by his father to go and take his place at a bookstall in Uttoxeter Market Place. But through stupid pride or perversity he flatly refused. The memory of this act of disobedience caused him considerable discomfort and remorse when he became older, and exactly fifty years later when he had become a famous and distinguished man he went on the anniversary of that day and stood in the Market Place of Uttoxeter bareheaded in the rain for two hours, exposed to any scoffs and insults of idlers and passers-by as a penance for his boyhood's sin. The memory of wrongdoing always causes soreness of heart. Conscience pricks and probes and stings. We reap what we have sown.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

The annual meeting is to be held as usual on the Wednesday afternoon in Whit-week, June 3rd, at 3 o'clock. There will be several foreign and Colonial visitors to welcome, and some very important business to be transacted. The Rules are to receive drastic treatment, and the election of Committee entirely altered.

The Manchester District League held its first general meeting at Upper Brook-street, the Social Branch kindly entertaining the meeting there. We wish the new venture all success and prosperity.

The President, Mrs. W. Blake-Odgers, attended the annual meeting of the Liverpool District League in March, and received a warm welcome from the 200 women present. Her theme was Fellowship, and she emphasised the importance of the strengthening and deepening of the religious life of the League's members. Whilst civic work claimed its quota of service, and women of varying creeds worked together for the good of the community, the opportunities for the upholders of a liberal faith to join with their fellow workers in religious fellowship were few, and therefore any movement for the deepening of the spiritual life of the members of the League must come within its own borders.

Below is the circular which the International Committee is sending out. We hope this new venture will meet with cordial support among the women of our churches.

GUILD OF FRIENDSHIP.

(Anglo-Dutch Agency.)

The Guild of Friendship has been formed to offer a friendly welcome to girls whose parents are members of the Liberal Religious movement abroad and in our Colonies and who wish to come to London or elsewhere in Great Britain to study or to fill situations, etc.

The Anglo-Dutch Agency endeavours to bring into communication girls belonging to Dutch Liberal Societies with:—

1. Ladies who would like to receive Dutch girls into their families as boarders to study and to see English life.
2. Schools and Colleges desiring to take Dutch girls as pupils or governesses.
3. Ladies requiring Domestic Servants, Mothers' Helps, etc.

N.B.—No arrangements can be made for "au pair" engagements.

Booking Fee for all applicants, 1s.

A further fee of 4s. is payable when arrangements are completed.

All communications and all money to be sent to the English Agent:—

Miss ARTHUR, 1a, Belsize Parade, Haverstock Hill, Hampstead, N.W.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Rev. W. G. TARRANT, B.A. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

ALCOHOL AND PHYSICAL FITNESS.

It is interesting to learn how thoroughly the early experiments of Dr. Parkes, the experience of Sir Francis Grenfell, Sir Frederick Treves, Professor Hellenius, Professor Hodge, and others is borne out by athletes, etc. As evidence of this we may recall the words of the Canadian sprinter, Robert Kerr, who won the 100 years championship in 1908:—"I have been running for a number of years, and to-day feel better than I ever felt in my life, without ever touching liquor or tobacco in any form. I would advise all athletes never to touch it. The making of a runner is lots of running and clean living."

Even more emphatic is Mr. Emil Voigt, the Olympic Games winner of the four miles,—"To say what I really think of the harmfulness of intoxicants in athletics would," he writes, "necessitate the use of terms too strong may be to be convincing. I have, during my seven years' active association with athletics, been forced to remark the failure of many successful runners—due to nothing more than the alcoholic excesses which popularity too often brings in its train."

To this may aptly be added the testimony of Mr. G. W. Hutson, holder of the 1913 championship, the Surrey sprinter, who says:—"I neither smoke or drink any alcoholic beverages. I think anybody could do better without them."

The wonderful success of Mr. Jack Hadfield in swimming, another abstainer and non-smoker, confirms of opinions of many other famous swimmers—Mr. Burgess, of English Channel fame, Messrs. J. H. Derbyshire, F. E. Beaurepaire, F. W. Springfield, and others.

Miss Irene Steer remarked when holding the championship in 1910:—"I never take any. I should certainly say their use would be injurious."

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

St. George's Hall, Liverpool, was filled to overflowing on March 19th to hear Sir Oliver Lodge deliver his lecture for the Provincial Assembly of Unitarians on "The Unseen Universe," and many people had to be turned away.

A large and successful meeting of branches of the British League of Unitarian Women was held at Ullet Road Church, Liverpool, March 26th.

The Yorkshire Unitarian Union held a Conference at Holbeck, Leeds, March 21st, on "Religion in the Life of To-day," introduced by Rev. R. Nicol Cross, M.A.

At the Annual Parents' Tea-party, Todmorden Unitarian Sunday School, March 14th, prizes were given to fifteen teachers who made full attendances during the past year, and to 124 scholars of whom 72 had never missed. Gold medals for ten years' unbroken attendance were presented to four girls, and silver medals for five years' unbroken attendance to five other scholars. A gold watch was presented to the secretary, who had served 22 years.

The late Mr. Wm. Raven has left a legacy of £500 to the Great Meeting Chapel, Leicester.

The Annual Meeting of the Manchester District Association of Churches, March 21st, drew a larger attendance than usual, and Dr. Mellor's sermon at Cross Street and the speeches at the Memorial Hall in the evening were inspiring. The Rev. J. Morley Mills is the new President.

The Rev. Alfred Hall, M.A., of Newcastle-on-Tyne, will be the Whit-week Anniversary preacher for the British and Foreign Unitarian Association, Tuesday, June 2nd, at Unity Church, Islington.

The Essex Hall Lecturer in the same week will be the Very Rev. W. R. Inge, D.D., Dean of St. Paul's, on "The Religious Philosophy of Plotinus, and Some Modern Philosophies of Religion."

The next International Congress of Religious Liberals will be held in London in 1916, and the arrangements will be made by the British and Foreign Unitarian Association.

An anonymous gift of £2,500 has been received by the managers of the Pargeter Trust, which is under Unitarian Trustees. The Trust is to give relief and support to unmarried ladies reduced by misfortune.

The N.-E. Lancashire Unitarian S.S. Union held a Conference at Padiham, March 28th, when a suggestive paper was read by the Rev. H. Fisher Short on "A More Effective Sunday School," which called forth an interesting discussion.

The Annual Meeting of Lewin's Mead Domestic Mission, Bristol, bade farewell to the Rev. Thomas Graham, who has been appointed Home Missionary for the Church of the Messiah, Birmingham, and welcomed the new Missionary, Mr. Thomas Gaylard.

The Annual Meeting of the Blackfriars Mission and Stamford Street Chapel, London, March 31st, was presided over by Rev. L. P. Jacks, M.A., D.D., of Manchester College, Oxford, and Editor of the "Hibbert Journal," and the speakers earnestly testified to the good work of our Domestic Missions and their living message to the poor.

The South Shore Unitarian Free Church, Blackpool, has presented their treasurer, Mr. John Cunliffe, with a music cabinet in appreciation of 14 years of service as voluntary organist.

A successful Conference of the Midland Guilds Union was held at Walsall, March 21st, Rev. J. M. Lloyd Thomas, of Birmingham, presiding.

On Saturday, March 28th, Mr. George H. Leigh, President of the British and Foreign Unitarian Association, was presented with his portrait and a beautifully illuminated address at a re-union of past and present teachers and scholars at the Monton Sunday School, Manchester, in recognition of his forty years' service as superintendent of the Sunday School.

At the meeting of the Council of the British and Foreign Unitarian Association, held March 31st, it was announced that the arrangements for the coming season of the Unitarian Van Mission, May 18th to October 3rd, include the employment of one van in N. Wales, the Liverpool District Missionary Association co-operating; another van starting from S. Wales will work towards Wolverhampton and Tamworth; a third now at Gainsborough will spend some time in that district and in the S. Yorkshire coalfields; while the fourth will be used in the London district under Rev. J. A. Pearson.

Sales of Work have been held at Park Lane, Wigan, proceeds £120; Huddersfield, £150; Failsworth, £130; Halliwell Road, Bolton, £123.

Extensions of the buildings of the Mill Street Domestic Mission, Liverpool, were opened on April 3rd, at the 77th Annual Meeting, the cost being generously contributed by Messrs. Walter Holland, C. Sydney Jones, and Lawrence W. Holt. The Lord Mayor, Mr. Councillor Herbert R. Rathbone, performed the opening ceremony.

Seven different denominations have joined in a presentation by the Todmorden Sunday School Union to the Rev. A. W. Fox, M.A., in recognition of his services as conductor of an undenominational Bible Class for Sunday school teachers.

The Annual Meeting of the Ulster Unitarian Christian Association was held at Belfast, April 6th, when the Rev. W. Copeland Bowie, of London, was the preacher at the anniversary services, held on the previous day, and one of the speakers at the meeting.

The arrangements for Whit-week meetings in London present a variety of good fare (see particulars in advertisements).

DEATHS: Mrs. W. A. Vallance, Mansfield, March 15th, 71; Rev. J. Worsley Austin, M.A., Birmingham, March 19th, 41; Helen Sarah Cross, Canterbury, March 21st, 85; Rev. George Knight, Scarborough, March 28th, 73; Rev. Wm. Harrison, of Timperley, Manchester, at Llandudno, March 28th, 78; Prof. J. H. Poynting, D.Sc., F.R.S., J.P., Birmingham, March 30th, 61; The Hon. F. A. Rollo Russell, M.A., of Petersfield, at Kensington, March 30th, 64; Mr. Rueben Robertson, Manchester, April 2nd, 66.

MINISTERIAL CHANGES: Mr. H. H. C. Jones, of the Unitarian Home Missionary College, has been appointed to Hinckley; Rev. H. E. B. Speight, M.A., resigned assistant pastorate, Essex Church, Kensington, through ill health; Rev. E. R. Hodges concluded his ministry at Tavistock on March 22nd; Rev. Wm. Jellie was welcomed to Southport ministry, March 18th; Mr. Joshua Lord, of the Unitarian Home Missionary College, is appointed to the Pudsey Unitarian Church; Rev. Joseph Wilson, resigned Wood Green, and has accepted appointment to Glossop; Rev. W. T. Bushrod resigned, Chorley, to be minister at Garston and St. Helens.

British & Foreign Unitarian Association

Anniversary Meetings, 1914

President: G. H. LEIGH, Esq.

Tuesday Evening, 2nd June.

RELIGIOUS SERVICE. Unity Church, Upperstreet, Islington, 7-30 p.m. Preacher: Rev. Alfred Hall, M.A. (Newcastle-on-Tyne). Collection in aid of the Funds of the Association.

Wednesday Morning, 3rd June.

ESSEX HALL LECTURE, 11-30 a.m. The Very Rev. W. R. Inge, D.D., Dean of St. Paul's, "The Religious Philosophy of Plotinus, and some Modern Philosophies of Religion." (Admission by Ticket only.)

Wednesday Afternoon, 3rd June.

LECTURE BY PROFESSOR RUDOLF EUCKEN, Essex Hall, 5 p.m., "The Transient and the Permanent in Christianity." (The Lecture will be in German.) Chairman: Dr. J. Estlin Carpenter, Principal of Manchester College, Oxford.

Wednesday Evening, 3rd June.

PUBLIC MEETING, Essex Hall, 7-30 p.m. FOUR ADDRESSES on "OUR RELIGIOUS OUTLOOK."

(1) "Tradition and Inspiration," Rev. R. N. Cross, M.A. (Leeds).

(2) "The Foundation of Truth," Rev. J. Cyril Flower, B.A. (Sale).

(3) "Human Needs To-Day," Rev. Lawrence Clare (Hull).

(4) "The Gospel of a Free Faith," Rev. E. Stanley Russell, B.A. (Liverpool).

Thursday Morning, 4th June.

ANNUAL BUSINESS MEETING, Essex Hall, 10-30 a.m. Report; Election of Officers and Committee; and Resolutions.

Chairman: G. H. Leigh, Esq., President of the Association.

CONFERENCE ON THE WORK OF THE ASSOCIATION. (1) Colonial and Foreign Work; (2) Home Work; (5) Publications.

Thursday Evening, 4th June.

CONVERSAZIONE, Portman Rooms, Baker Street, W., 8 p.m. Music and Refreshments. Tickets 1s. (on and after 2 June 2s.).

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South Shore Unitarian Free Church,

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SALE OF WORK

Wednesday - April 29th

TO BE OPENED BY

LADY LEIGH, OF LYTHAM

To reduce the debt of £355 on the Church Building and to assist the Church Funds.
Contributions will be gratefully acknowledged by the Minister, 36, Burlington Road, South Shore, Blackpool.

THE SUNDAY SCHOOL ASSOCIATION

(FOUNDED 1833)
Essex Hall, Essex Street, Strand, London.

ANNIVERSARY MEETINGS

Tuesday, 2nd June, 1914.

ION PRITCHARD (President) in the Chair.

CONFERENCE at 10-45 a.m. on "Sunday School Institutions."
LUNCHEON at the HOLBORN RESTAURANT at ONE O'clock. Tickets 2s. 6d.
At 3 o'clock an Address will be delivered at ESSEX HALL by
Mr. FRANK ROSCOE, M.A.,
late Lecturer on Education, and head of the Training College for Men in the University of Birmingham.
Subject: "METHOD IN SUNDAY SCHOOL TEACHING."

PRESIDENT'S ADDRESS AND BUSINESS MEETING at 4 p.m. Afternoon Tea at 5 p.m.

Essex Hall, Essex Street, Strand, W.C. T. M. CHALMERS, Hon. Sec.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

ANNUAL MEETING

Essex Hall, London, Wednesday, June 3rd, at 3 p.m.

Mrs. W. BLAKE ODGERS, President, in the Chair.

Speakers: Mrs. OWEN CROMPTON, Adelaide, N.Z., Mrs. S. MARTINEAU, and others.

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The Transient and Permanent in Christianity.
Theodore Parker.
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